THE

Piercing Cryes

OF THE

Poor and Miſerable

PRISONERS

FOR

DEBT,

In all Parts of

ENGLAND.

SHEWING

The Unreaſonableneſs and Folly of Impriſoning the Body for DEBT, from the *Laws* of God and Reason, *Cuſtom* of *Nations*, *Human Policy* and *Intereſt*.

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Piercing Cryes

Of the Poor and Miſerable

Priſoners for DEBT, &c.

HUMBLY ADDRESS'D

To Her Moſt Sacred Majeſty *ANNE.* by the Grace of GOD, Queen of *Great-Britain*, &c.

To the Right Honourable the *Houſe of* LORDS, and to the Honourable the *Houſe of* COMMONS of *Great-Britain*, at this Time in Parliament Aſſembled.

May it Pleaſe Your Moſt Sacred MAJESTY, *and you the Right Honourable and Honourable the* Houſes *of* PARLIAMENT.

THE making good and wholeſome Laws for the Happineſs of *Great Britain*, being committed to your Charge by GOD and your Country, you only ſeem proper to hear our Cryes, and redreſs thoſe unſpeakable Miſeries

ſeries which cauſe them; and you, without doubt, will always be guided by that Publick Spirit, which muſt extend it ſelf to all thoſe, who are thus put under your Care, and which none want ſo much, as thoſe many Thouſands of us Poor Unhappy People, who lye under the greateſt Preſſures of Fortune, that Humane Life is liable to ſuffer, that is, the *Extremity of Poverty*, in the moſt *rigid and ſevere Confinement*. The *Poor* meet with few Advocates, and we put our greateſt Confidence in that true Chriſtian Greatneſs of Mind, which has always been ſo Conſpicuous in your Majeſty, and thence diffus'd round to the reſt of the Legiſlature.

We ſhall not therefore fear the Inſinuation of *Cant*, when we ſhall urge, that *Our Saviour* at the laſt Day decides the Eternal Happineſs or Miſery of Men, by their Deeds of Charity, when he ſays, *You have ſeen me in Priſon and have not viſited me*, &c. When Truth itſelf tells us, That he is the Perſon neglected or aſſiſted in the Poor and Impriſon'd. Sure a Chriſtian *Legiſlature* will not be deaf when CHRIST calls on it for Relief for thoſe many Thouſands who by theſe Lines apply themſelves to it?

But to give your Majeſty, and you the Right Honourable, and Honourable the Houſes

Houſes of Parliament, ſome ſmall View of the Miſeries we too juſtly complain of you muſt be inform'd, That the Priſon of the *Marſhalſea* alone generally contains ſeven or eight Hundred Priſoners; a great many of which are for the moſt part without thoſe Neceſſaries, which are requir'd only for the bare Support of Life, two or three commonly periſhing in one Day in this miſerable and wanting Condition.

Captain *Derew* was a Perſon, who had done conſiderable Services in the War, and behav'd himſelf with much Bravery in the Field. But being confin'd in this Priſon for Debt, and his Money all ſpent, he was found roaſting a Rat for his Subſiſtance.

Sir *George Seaton* Brt. being reduc'd to ſo great Want, as not to be able to buy Sprats in their Seaſon (the cheapeſt Food that is) was forced to pick up thoſe ſmaller Sprats from a Dunghill, which had been thrown there by another Priſoner, who thought them not fit to eat.

It is not that we want many more Inſtances of this Nature, that we mention no more, but becauſe we would not preſume to take up too much of your important Time, by a multiplicity of Examples of this Nature, which theſe and other Priſons afford.

But ſhould we remove our Conſideration from this cloſe Confinement to thoſe, who

who have had the better Luck of gaining the Liberty of the *Queens-Bench* Rules, who languiſh under a Poverty, which renders them uſeleſs to the Publick, and uneaſy to themſelves. To ſee the miſerable Objects there, and in all the Priſons in *England*, would touch any Man, that has any Humanity, with Compaſſion, and a True Chriſtian with a Deteſtation of the Cruel Creditors, and an Endeavour to put an End to ſuch a Tyranny, as is extreamly injurious to a Nation, and gratifies nothing but Revenge and a Barbarous Temper.

Theſe poor Creatures, in the midſt of this miſerable Condition, perſwade themſelves, that this Parliament, which has ſo many publick Services in View, will not wholly overlook their Misfortunes; and when the Bill *for obliging Creditors to accept the utmoſt Satisfaction the Debtors were able to make*, their Prayers for the Proſperity of ſuch Patriots encreas'd, with the Hopes they had of an end to a more than *Ægyptian* Slavery: But they were again driven to Deſpair, when they found the Heart-hearted and Cruel Creditors had found Intereſt enough, even in ſuch a Parliament, to deſtroy all the Good intended them, *by allowing the Benefit only to ſuch, who ow'd but* Fifty Pounds *to any one*

Man

Man; which depriv'd Ten Parts in Eleven of all manner of Relief.

We therefore hope that a more extenſive Act may be now granted in this *Publick Year of Peace*, becauſe our Misfortunes are, in a great Meaſure, owing to the inevitable Conſequences of ſo long and expenſive a *Land-War*. In the 13th of *Charles* II we find an Act for the Relief of *Inſolvent Debtors*, without any Limitation at all, after the concluſion of the Civil War, and the following Uſurpation; and another in the 30th of the ſame Reign, after but a ſhort *Dutch* War, which extended but to no leſs than Five hundred Pounds Principal Debt to any one Creditor.

On ſuch Precedents, therefore, we are not without Hopes of being reſtor'd to our Liberty, by the Humanity and Chriſtian Charity of the preſent Legiſlature, being willing to ſurrender our All, which by the Non-Proſecution of the chief and moſt conſiderable of our Creditors, ſeems to be their Deſire.

We therefore unanimouſly agree to make this our common Supplication to you, not doubting but that you will juſtly believe, that by this means you will ſhow your ſelves as good Patriots as Chriſtians, for you are too good Politicians not to know the Damage, that the loſs of ſo many Peo-

ple

ple is to the Publick; and we need not uſe many Words, to prove, that it is highly unchriſtian, to puniſh Misfortunes as Crimes of the deepeſt Dye; nay, worſe than any Crime whatſoever; for a wretched ſtarving Life in a Priſon, is worſe than a ſpeedy Death, ſince it is better not to be, than to be miſerable. The preſent Method of dealing with Debtors is of no manner of Advantage to Creditors, except in indulging the Cruelties of ſome Men, by leaving it in their Power to take away a Man's Liberty, and yet refuſe all the real Satisfaction the Debtor is capable of making, by ſurrendring his All, working Tools only excepted, which is what every Priſoner is willing to do, tho' it be rejected by the Creditors, who can get no further Satisfaction by Impriſonment. For all the Puniſhment in Nature cannot make a Man do more, than he can do; and ſure, ſo wiſe, and ſo Chriſtian a Body of Men, as this Parliament, can never think the Miſery only of the Debtor, a Satisfaction worthy of being indulg'd by *Law*.

Nor is it at all more reaſonable, or leſs barbarous, that a Man who owes Thouſands, but has little, or nothing to pay them withal, ſhould want this Relief; for the greater his Debts are, the greater is his Miſery, becauſe out of all poſſibility of being

ing able to pay them; whereas, if a Man owes but *Fifty Pounds*, he may find Friends or other means of diſcharging ſo ſmall a Matter; nay, the Creditor often will not be obſtinate in his Confinement, hoping from Liberty a Diſcharge of ſuch a Matter; but a Man, that owes much, ſeldom finds ſuch Favour, and is therefore more hopeleſs, and by conſequence a fitter Object of the publick Pity and Compaſſion. Beſides, ſome Men may owe *Five Hundred Pounds*, and not owe *Fifty Pounds* to any one Man; whereas, another may not owe above *Fifty Pounds* in the World, and that may be all to one Man; now, in this Caſe, the Man, that owes moſt, gets the Benefit of this Act, and he that owes leaſt, muſt remain an unfortunate Sacrifice to the Barbarity of his Creditor. The moſt reaſonable and moſt Chriſtian way, therefore is, that all, who ſurrender fairly all they have, ſhould have Relief; for where nothing is, nothing can be had, by all the Miſery and Torture in the World.

Further, the great Traders have the Benefit of the *Act of Bankruptcy*, by which, if they break for *One Hundred Thouſands Pounds* they may, on the ſurrender of All, get their Liberty, and are allow'd *Five Pounds per Cent.* for what Money and Effects they diſcover. Is it not therefore unreaſonable, that thoſe

poor Men, who fail in a much leſs manner, and owing vaſtly leſs Money, ſhou'd not have a like Benefit on the ſurrendering their All? Beſides, it is worthy your Conſideration, that many Gentlemen, who have had a generous Education, have yet, and daily do fall to Poverty, Is it not very hard, that thoſe, whoſe former Lives make Misfortunes, Want and Captivity more grievous, than other Mens, ſhould be the only Men excluded from all Relief, eſpecially when they are willing to comply with the Conditions, and ſurrender all they have? and this is the Caſe of Hundreds at this Time in Priſon.

Your Power is ſufficient to do this Service to your Country, which is ſo worthy of *Patriots* and of *Chriſtians*, by making ſo many Miſerable Men, now a Burthen to themſelves, and uſeleſs to the Publick, beneficial to their Country and happy.

I confeſs, I never could hear the Shadow of a Reaſon for the *Capias*, and I am ſure other Nations, whoſe Conduct we have Reaſon to think as wiſe and juſt as our own, have no ſuch barbarous Cuſtom, as that of keeping Inſolvent Debtors to ſtarve and periſh in a Goal. The *Dutch* are as Trading a People as we, and ſtand as much upon Credit, and yet we ſhall find their Proceedings in this Caſe far different from

from ours, and while we ſpeak contemptibly of them, they ſhow themſelves better *Politicians* and better *Chriſtians* than we in this Particular.

To ſet this in a true Light, we ſhall give you Inſtances from many Nations both Ancient and Modern, Chriſtian and Infidel: And to our Shame be it ſpoken, all excelling us in Tenderneſs to the Misfortunes of their unhappy Subjects.

We ſhall begin with the *DIVINE LAW*, we mean, the *Moſaic* Inſtitution. The Debtor was only oblig'd to become the Servant of the Creditor, taking his Wages for the Debt, but with theſe three Proviſoes: 1*ſt*. That the Debtor ſhou'd not ſerve as a *Bondſlave*, but as a hired Servant. 2*dly*. That the Creditor ſhou'd be ſo far from having the Power of Impriſoning the Body of the Debtor, that he ſhou'd not rule over him with Rigour. 3*dly*. That he ſhou'd be releaſed after ſeven Years, and ſent away with a liberal Reward of Sheep, Corn and Wine. And *Solomon*, the wiſeſt of Kings, ſays, *If thou haſt not to pay, why ſhou'd he take thy Bed from under thee?*

To paſs from the Land of *Canaan* to other Countries, we ſhall find the very Heathens more merciful, than this *Chriſtian*, this *Proteſtane* Country.

Among the *HEATHENS*, we find that *Solon* endeavouring to eſtabliſh the Government of his City, on the ſure Foundation of good and wholeſome Laws; the firſt Thing he did, he made an Edict for the clearing of all Debts contracted by Uſury; for which Reaſon, *Solon* and his Friends were call'd *Creocopides*, Cutters of Debts; which, tho' it diſpleas'd many for a while, yet afterwards they found ſo much the Benefit thereof, that they made publick Sacrifices for Joy, which were call'd *Seiſachthia*, or Feaſts of Diſcharge.

Among the *LACEDEMONIANS*, the Cuſtom of Impriſoning one another was not ſo much as thought of: For they in Purſuit of Victory and Renown, had other Buſineſs for their luſty young Men, than to macerate 'em in Goals, for the Humour of every peeviſh Uſurer.

Lucullus finding *ASIA* full of the Oppreſſions of Creditors, to relieve the Debtor from the Tyranny of Impriſonment, order'd that the Creditor ſhould enjoy the fourth part of the Profits and Revenue of the Debtor, leaving his Perſon free, which made him not only beloved in thoſe Countries, but wiſh'd for, and deſir'd by others.

Cæſar being Proconſul in *SPAIN*, finding the People embroil'd in Suits of Law,

and

and Strife betwixt Debtor and Creditor did not permit the Creditors to throw their Debtors in Goal, but ordain'd, that the Creditors ſhould take yearly two Parts of the Debtor's Revenue, and that the Debtors ſhould have the third Part to themſelves to live on; which Act of his (the Story ſays) won him ſo great Eſtimation, that he return'd very rich from his Government.

And indeed the publick Charity of the *ROMANS* is a laſting Monument of their Heatheniſh Piety. For there were among them certain Officers call'd *Triumviri Menſarii*, from the Tables where they told their Money, who had a particular Charge and Authority to pay the Debts of poor Men.

Among the *MAHOMETANS*, we find the *Perſians* very tender of the Welfare of poor Men fallen to Decay, there being in ſeveral Cities priviledg'd Places, among the reſt, one more noted in *Iſpahan*, call'd *Alla Capi*, or *Gods-Gate*, whether Debtors have Liberty to fly, and abide there 'till they have compounded with their Creditors.

The *TURKS* prohibit all Arreſts of the Body. Therefore, if any Man will ſue another at Law, he has neither Bailiffs nor Serjeants, but goes himſelf to his Adverſary, and before Witneſs ſummons him before the *Cadie*, and this is agreeable to the very

Words

Words of the Alcaran, *If thy Debtor cannot pay thee, ſtay 'till he can, and give him Alms, for this ſhall be better for thee.* Unhappy Reproach to TrueReligion! That the *Turks* ſhou'd yield ſuch a Chriſtian Obedience to the Law of *Mahomet*, and the Chriſtians with ſuch a *Turkiſh* Irreverence contemn the Law of God.

In ſome Parts of *GERMANY* they are very ſevere, in ſetting ſuch a Brand on a Bankrupt's Reputation, as ſhall eaſily take from him the Opportunity of abuſing others; yet they give his Body free Liberty to redeem his Credit.

Hence in *French*, *Monter l' Aſne* ſignifies *to become Bankrupt*, becauſe that inſtead of Impriſoning the Body they only put him to Shame, compelling the *Bankrupt* to ride backward upon an Aſs, with his Tail in his Hand, quite thorow the Town, where he dwelt.

In *HOLLAND*, a Well-govern'd and Flouriſhing Common-Wealth, no Man is compell'd to pay further than his Eſtate will run, and that with Chriſtian Conſideration of his Wife and Family; nor is any Man to be impriſon'd for Debt, unleſs the Creditor will allow him Maintenance ſo long as he ſhall be there confin'd; which Cuſtoms are ſo well known, that 'tis needleſs to inſiſt upon 'em.

FLANDERS,

FLANDERS, *ITALY*, and *SPAIN*, are unanimous in their Practice, for there no Man is detain'd in Priſon for Debt above a Year and a Day, in which Time the Creditors have Power to ſell the Eſtate of the Debtor; which being done, and the Wife's Dower taken out for Relief of her and her Children, the reſt is divided: Then is the Debtor freed from thoſe Debts for ever, and his Body releas'd at the Years End. This for the meaner Sort.

But for the Gentlemen and Perſons of Quality, their Bodies are not to be touch'd, nor by any Means to be impriſon'd for Debt, only the Eſtate is liable to Satisfaction, yet with a Reſervation of ſuch neceſſary Things, as Honour, Honeſty, or Humanity may challenge, and therefore the Perſon, Arms, or Apparel, Bed and Chamber of a Soldier are not liable to Seizure, and the like Proviſion is made for other Gentlemen of Quality.

Neither do we find it to have been the Practice among our ſelves here in *ENGLAND* to make Arreſts, appears by the Stile of our *Common Pleas Declarations* yet in Uſe, all which run Such a One *ſummonitus fuit ad Reſpond.* not apprehended like a Criminal, or brought *Vi & Armis* to the Bar.

The

The Brave and Wise Nation of the *SCOTS*, now incorporated into one Body with the rest of *Britain*, by their Laws never permit any Subject of *Scotland* to be imprison'd for Debt, unless the Creditor allow the Debtor, thus confin'd, a Maintenance sufficient for his Support, on defect of the current Payment of which the Debtor is set at Liberty.

Therefore in former Times there was no *Capias*, but only in Actions *Quare Vi & Armis*, where after Judgment there was a *Capias* also *Pro Fine* for the King, as against a Criminal, as well as for Satisfaction of the Party.

But let us not forget the *Civil Law*, from whence we may easily gather what has been the Practice of the Wisest and most Flourishing Nations of the whole World, that being but a *Pandect* or Collection of the choicest Institutions both of the *Greeks* and *Romans*.

Observe then, One of her Chief Maxims as to our Argument, *Qui vult cedere bonis, Liberatus est a Debito*, Relinquish Estate, and be free from Debt.

As for the *Barbarous* Custom of Arresting, there is no such Thing so much as mention'd, neither in the *Old Roman Law*, nor in the Institutions of *Justinian*, lineally descended from it. Therefore the Ancient

cient *Roman Law* Term was *In jus vocare*, which the Plaintiff himself was wont to do, by calling the *Defendant* before the *Prætor* in the Presence of sufficient Witnesses, without the Assistance of his Double-Fee'd *MEN-TERRIERS*, to earth the Debtor, like a Fox, out of his Hole, whom his own severe Pursuit had hunted thither before. And to shew they aim at the Estate and not the Person, the first Question the *Prætor* ask'd the *Defendant* was, *An Auctor esset?* Whether he had made away his Possession or Estate, to defraud his Creditor or not? And to signify how wary they were, to hinder the Encroachment of Malice and Litigious Envy, the *Plaintiff*, as well as the *Defendant*, was compell'd *ad Spondendum*, to put into Court a Gage of Money, to be forfeited if he prevail'd not in his Suit, which Forfeiture was call'd *Sacramentum*, because Publickly employ'd in the Great Expences of their Sacred Rites. And it may not be an Idle Question, whether such Forfeitures, if now in Use, wou'd not be as advantageous and less repin'd at, than some Impositions that have been found out.

To descend to the *Institutes* themselves, we find the same Method of Summoning the *Defendant* still continu'd in these very Words, *Omnium Actionum instituendarum*

Principium, &c. The first Commencing of all Actions proceeds from that Part of the Precept, by which the *Prætor* commands the Party to be call'd into Court. For it is necessary that the Party shou'd be first call'd, that is, call'd before him, who is to be Judge of the Cause: And if any One sought any other Way than this, the *Prætor* set a Fine of *Fifty Shillings* upon his Head.

After Condemnation they were so favourable, that this was the permanent Rule among them, set down by *Paulus* Lib. 6. *ad Plantium*, In Condemnatione Personarum, &c. *In the Condemnation of Persons who are sentenc'd to satisfy to the utmost of their Ability, not all that they have is to be violently extorted from them; but such Consideration is to be taken of them, that they may not want.*

To this purpose in the Title of *Replications*, we find it laid down for a Maxim, *That if the Debtor after Judgment, having relinquish'd his Goods, or Estate, be notwithstanding still sued by the Creditor, he shall have this Exception, or Plea for himself*, quod bonis cesserit.

Now for *Imprisonment of the Body*, to crave Aid of the Rules of Policy, is altogether vain and frivolous.

For

For the Strength of a Politick Body conſiſts in the Number and Ability of its Members; but this Cruelty of one Man towards another, is the frequent Cauſe that ſo many Able and Luſty Men are forc'd to abandon their Native Soil, and give their Aſſiſtance to Foreign Princes, to the great Injury of their own Country. How many Young, Stout, and Able Bodies are pin'd away, and ſtarv'd by tedious Impriſonment, for whom the Common Wealth might find as many Imployments as they themſelves were Perſons?

'Tis a Strange and Awkard Piece of Policy, to ſuffer *Serjeants* and *Bailiffs* to depopulate our Cities and Counties to People their Goals; to take away the Strength and Glory of the Magiſtracy, to encreaſe the UNLAWFUL Gain of a Keeper.

In Times of MUTINY, what Advantages have the Oppoſers of Government had? What Aſſiſtance have they gain'd by the Hands of Men indebted, fearing to fall into the Power of their Creditors, tho' not ſuffer'd then to be ſo CRUEL as now, the Stories of the Followers of *David* in Holy Writ, and of *Cateline* and *Spartacus* in Profane Hiſtory, and that Great Mutiny of the *Roman* People, that occaſion'd the Election of their Protecting *Tribunes*, do evidently teſtify? And we read, That *Cæſar*'s

Payment but of one deſperate Man's Debts on the other Side, was to him a Great Lift to the Empire. If in thoſe Times, the Fear only of being dunn'd, and ſued, was ſo dangerous to the Common-Wealth, how much more liable is She now to ſuch deſperate Enterprizes, ſhou'd the Terrors of Bodily Impriſonment and Fair Opportunity meet together.

There is no Policy, no Kingdom, or Common-Wealth, that ought to admit a Law that occaſions the Ruin and Deſtruction of her Subjects. But of how many Murders, Slaughters, and violent Deaths, have *Arreſts* and the Dread of *Impriſonment* been the Cauſe? For the Law of Nature, let Man do what he can, will predominate in Man above all Humane Decrees; ſo that if any Man ſee another coming to lay violent Hands upon him, to Attack his Perſon, and Haul his Body to Priſon, Nature teaches him to take the Aſſailor for his Capital Enemy, and to act the beſt he may in his own Defence. And therefore, ſhould the Law abſolutely command thoſe Violences as neceſſary, (which is contrary to the Maxims of the Law of *ENGLAND*, which abhors all Force) yet wou'd not Man be reſtrain'd from making Reſiſtance; ſo inherently does he love, ſo naturally is he bound to maintain his own Liberty.

And

And what is the Event of this? Generally One or Two Murder'd, and Another or Two Hang'd; thus is the Kingdom depriv'd of Three or Four Members at One Time.

It is farther remarkable, to the Shame of our Country, that there are more Men in the Priſons of this City alone for Debt, than in all the Goals of the whole *German* Empire: Who there grow beſotted in the Cellars, to drive away Care, as they call it.

In ſhort, to impriſon the Poor, is to do what Nature and Chriſtianity, as well as all wholeſome Policies abhor, and to act in vain; to impriſon the Rich is altogether ridiculous, a Priſon to ſuch being a Sanctuary to preſerve their Eſtates.

The Creditor ſhou'd conſider, that all Means of his Satisfaction muſt ariſe out of the Debtor's Labour, and Induſtry, or his Credit, out of the good Will of his Friends, or out of his own Eſtate; all which, but the laſt, are immediately loſt by Impriſonment; and the laſt ſerves only to ſupply its Owner, without any Regard to the Creditors, as we have ſeveral late Inſtances in the *Fleet*, and *Queen's-Bench*.

It is plain from what has been ſaid, that the *Laws of God* and *Reaſon*, *National Cuſtoms*, the *Civil Law*, the *Rules* and *Maxims*

of

of *Publick* and *Private Policy* and *Intereſt* are entirely againſt *Arreſting*, and *Impriſoning for Debt*. A Proof, one wou'd think, ſufficient to prevail with ſo Wiſe a Senate, to let us not be ſo ſeparated from all the reſt of the World in *Morals*, as we are in *Situation*; eſpecially ſince the Original of Arreſting Mens Bodies, and taking them in Execution for Debt, was grounded on thoſe few Words in the 25th of *Edward* III.

The Defenders of this Statute ſay, that *How ſhall we get our Moneys, if Arreſts be taken away?* We Anſwer, by the ſame Means which was formerly uſed, or as in the *Civil Law* by *Summons*, ſuch as indeed is the *Original* in the *Common Pleas*, of as great Force to all Intents and Purpoſes, as if the Party had been Arreſted. The Force of which is plainly ſeen in the *Subpœna's* in the High Court of *Chancery*, which being left at the Houſe by a Meſſenger, and Oath made of the Service, the *Defendant* is compell'd to come into the Court, and anſwer the *Plaintiff* as effectually, as if he had expended *Five Pounds* on an Arreſt; nor can the *Defendant* by the Proceedings of that Court be Arreſted in his Perſon, unleſs he be ſo fool-hardy to ſtand out to a *Commiſſion of Rebellion*.

There

There might be many Ways not ſo odious to the Creditors, as a total Remiſſion of the Debt: It is the Practice in Flanders, *and in* Picardy, *that, when a Merchant or Trader, or Other, finds his Creditors hard upon him, and himſelf Inſolvent at that Time, on his Petition, the Parliament of that Diſtrict allows their Protection for Three, Four or Five Years for him to pay his Debts, during which Time the Debtor has his Liberty to uſe his Induſtry, to repair his broken Fortune, and to clear all his juſt Debts.*

But, if after all, *The Creditor muſt be ſatisfy'd with the Impriſoning of the Body of the Debtor, he ought to be oblig'd to maintain him in Priſon, as in* Holland *and* France, *&c.*

We beg you to add one Conſideration more to what we have urg'd, that there are above Seven Hundred *Bailiffs* about this City and adjacent Parts, moſt of 'em have one, two or three Followers, and theſe All live on the Miſeries of the Unfortunate, and an Arreſt by Civility-Money, as they call it, and the Fees comes generally to *Thirty Shillings*, ſometimes to *Four*, or *Five Guineas*; (often more than the Original

riginal Debt) this is Robbing both the Plaintiff and Defendant; whereas, if every Summons were ſtampt with a *Five* or *Ten Shilling* Stamp, and all *Bailiffs* aboliſh'd, it would, by a very eaſy Computation, bring in a conſtant Revenue of *Fifty* or *Sixty Thouſand Pounds* a Year, perhaps double the Money, and the Debtor, as well as the Creditor, much eas'd in the Suit.

May it Pleaſe Your MAJESTY, and You the, Right Honourable and Honourable LORDS and COMMONS.

Theſe Reaſons are ſubmitted to You; The Eyes and Hopes of many are on You, and we beg You to remember, that this is the Cauſe that CHRIST JESUS *has own'd, and You will engage the Prayers of Thouſands, as long as this Nation laſts.*

FINIS.